THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*If thou borrowest of thy neighbor, thou shalt restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.*" DOCTRINE AND COVENANTS 136: 25.

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"I KNOW," ALL DOUBT IS REMOVED*

ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

"THEN SAID JESUS to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free."

IN DEFENSE OF THE MISSION OF JESUS CHRIST

We have heard during this conference from a number of the speakers concerning the condition that prevails throughout the world, a condition of unbelief in the mission of Jesus Christ and a division among those who profess to follow Him. Some of those who have spoken at this conference have read from the Scriptures wherein the prophets of old refer to the condition which should prevail in the dispensation of the fulness of times. One of the speakers this afternoon read from the Book of Mormon certain prophecies concerning the latter days, which prophecies are very dear to me. In fact, as I read this volume of Scripture I am impressed more and more with its sacredness, with the message which it contains in defense of the mission of the Lord Jesus Christ, and the Gospel which has been restored in the dispensation of the fulness of times for the salvation of souls. This record endears itself to me more and more day by day as I see unfolded the fulfilment of the prophecies uttered by these prophets who now speak from the dead and from the dust to the nations of the earth, crying unto them repentance, and calling upon them to believe in Christ.

*Address delivered at the afternoon session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1925.

PROPHECY CONCERNING CONDITIONS THAT WOULD PREVAIL

I am going to read one or two other verses from a prophecy that was uttered several hundred years before the coming of Christ, concerning conditions that would prevail in the world in this our day:

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears until he grasps them with his awful chains, from whence there is no deliverance.

"Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment." 2 Nephi 28: 19-23.

THE MISSION OF THE LATTER-DAY SAINTS

That is the condition we find in the world to-day, just as Nephi declared it should be; but the mission of the Latter-day Saints is to preach Christ and Him crucified. The passage from the 8th chapter of John is a key by which we may know the truth, and by which we may walk in the light and in the understanding of the Gospel of Jesus Christ, neither faltering nor turning to the right hand nor to the left, but pursuing our steady course in righteousness and in truth, in full knowledge that Christ lives and that He has spoken, that He has revealed the power of the Priesthood, that He has organised His Church, and that there is salvation upon the face of the earth for all who will repent and receive the Gospel. We shall know the truth if we only do His will; and the truth will make us free. There is no virtue in doubt. The man who doubts concerning the principles of the Gospel, the revelations of the Lord, the plan of Salvation is unfortunate. There is no reason for it because as I have said, the key has been given unto us by which the door may be unlocked to knowledge so that men may say: "I know," and all doubt is removed.

CONCERNING DOUBTS AND DOUBTING

I have been very grateful to the Lord for one blessing that I have received that I suppose was born with me, and that is the blessing of faith in the principles of the Gospel of Jesus Christ

and in His mission. I do not doubt. I have always accepted fully, and received the inspiration, I believe, through the Spirit of the Lord, that these things are true, and I hope that I may always walk in the light, that I may always possess this spirit and this understanding. I know there are those even among us who are not so fortunate; they do have doubts arise in their minds, they are troubled at times. Many things pertaining to the dispensation in which we live, the revelations of the Lord, are to them mysterious, they can not square them with other things that they have heard, or perhaps accepted, which are given through the spirit of man. The safe course is to follow the revelations of the Lord. It matters not what men have said, it matters not what they may teach in their own wisdom, if that is in conflict with the revelations of the Lord we need not accept it, for we have, as has been pointed out, "a more sure word of prophecy" by which we need not stumble nor falter nor be in doubt. Occasionally some one arises who feels that it is his duty to inform the world that the old members of the Church are still faithful in the doctrines that were taught by the Prophet Joseph Smith and by President Brigham Young, but that the rising generation is departing from such things, that the children of these fathers are turning from the teachings of their fathers, as they put it. I am here to testify that this is not true. There may be, of course, and are those among us who are not faithful, who do turn from the footsteps of their fathers. It has always been so. We may expect that in some cases it will continue, but, so far as the Latter-day Saints are concerned, the majority of them will not turn from the faith of their fathers. It is not destined that such should be the case, for when this Gospel was restored the Lord declared through His servants who came from the heavens with the message of salvation, that the Gospel was restored for the last time, and that it must grow and increase and the knowledge grow and spread until it shall fill the whole earth. That is the destiny of the thing the world calls "Mormonism." So they are wrong in their conclusions when they expect the children to depart from the teachings of their fathers.

Now to return to the question of doubt and the testimony of the truth: I desire to read to you a few passages upon this point which I consider to be significant and worthy of consideration. These words were uttered in the early years of the organisation of the Church:

"As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world.

And again:

"Let us here observe, that a religion that does not require the sacrifice

of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

"It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God, and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

"It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. 'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice' (Psalms 50: 3-5).

"Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ."

I would like to read all of this, but I will only take certain parts of it:

"But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears can not have unshaken confidence; and where unshaken confidence is not there faith is weak; and where faith is weak the persons will not be able to contend against all opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them." *Lectures on Faith.*

MEANING OF SACRIFICE

I believe that to be true; and let me add that in these passages that I have read, the term "sacrifice" does not mean that we are to inflict punishment upon ourselves. It does not mean that we are to be persecuted, or to deprive ourselves of comforts and blessings of mortal life, not in the least, but that we are willing to place upon the altar all things, even our lives, for the kingdom of God, and that we will accept in fulness all the principles of the Gospel and put them into practice. Sacrifice of the world? Yes, if you want to call it such, and the things of the world, to a concentration of the mind and action upon the things of the kingdom of God, and therefore again I repeat that he who will do the will of the Father shall know of the doctrine. All doubt will be removed from the mind of the faithful believer, and he will stand in perfect light of the Gospel of Jesus Christ. He will be able to declare unto all the world: "I know, for God through His Holy Spirit has revealed it unto me." That is the privilege of every member of this Church, and where a man doubts the truth then there is evidence, as it has been pointed out, that he has not accepted in his heart the fulness of the Gospel, or he has not put it into practice to its fulness, and therefore has not reaped the benefits and blessings which otherwise would be his. We stand firmly for the truth in the face of the conditions now prevailing in the world, and teach mankind, and call upon them to repent of their sins, and believe in the Lord Jesus Christ. That all men may repent and accept Him as the Redeemer of the world, the Only Begotten Son of God, I pray, for His is the only name given under heaven by which we may be saved. This is my testimony, in the name of Jesus Christ. Amen.

THREE CONDITIONS BESIDES EARTH LIFE

MAN EXISTED BEFORE HE CAME TO THIS EARTH, and he will exist after he passes from it; and will continue to live throughout the countless ages of eternity.

There are three classes of beings; or rather, man exists in three separate conditions, before and after his probation upon this earth—first, in the spirit or pre-existent state; second, in the disembodied state, the condition which exists after the dissolution of the body and spirit until the resurrection takes place; and third, in the resurrected state. For instance, some fourteen hundred years before the coming of Christ into the world to sojourn in the flesh, He showed Himself to the brother of Jared and said, "Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." He further declared,

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ."

Here Jesus showed Himself unto this man in the spirit, even after the manner and in the likeness of the same body, even as He showed Himself to the Nephites—that is, prior to His coming in the flesh. This I consider typical of the first condition of all spirits. Again it is written, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water", etc. Thus we see that while the body of our Saviour slept in the tomb, He went in the spirit, and preached His glorious Gospel to "the spirits in prison", who were disobedient in the days of Noah, and were destroyed in the flesh by the flood. This was their second condition or state in the spirit, awaiting the resurrection of their bodies which were slumbering in death. "Marvel not at this:" saith Jesus, "for the hour is coming, in the which all that are in the graves shall hear his [the Redeemer's] voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." In reference to the third condition or state, we will take the account given of the risen Redeemer before His ascension. John tells us that He appeared unto His disciples three times after His resurrection, on which occasions He ate bread, broiled fish and honeycomb, and opened the eyes of their understanding, that they began to comprehend the Scriptures and the prophecies concerning Christ. But when He appeared unto them they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Here is presented the true type of the resurrected being. And after this manner are all those who have their resurrected bodies, and there are many of these, for we are told in the Scriptures that "the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." This class of beings dwell in heaven, or in the paradise of the just, having been counted worthy to come forth in the first resurrection, even with Christ, to dwell with Him and to be associated with the members of the kingdom of God and His Christ.—PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine*.

THE LOVE OF GOD lives through eternity and conquers all.

THINGS THAT NEVER DIE

THE PURE, the bright, the beautiful,
That stirred our hearts in youth,
The impluses to wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
If with a firm, unchanging faith,
And holy trust and high,
Those hands have clasped, those lips have met—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel, but never tell:
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true:
So shall a light that can not fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

CHARLES DICKENS

CHARITY SHOULD BEGIN AT HOME FIRST, but it should not stay there. Life is service. Service is part of life; it is the only real human life, and from Christ's own existence we see the great example of it.—PHILLIPS BROOKS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 27, 1925

EDITORIAL

PRISON WALLS

It was the Editor's privilege, as a duly commissioned delegate from the State of Utah, to attend the Ninth International Prison Congress, held at the Imperial Institute, London, August 3rd to 10th inclusive. The Congress was assembled "By Special Invitation of His Majesty's Government and under the Patronage of H. M. the King." The proceedings throughout were highly important, deeply impressive, and of historical significance. Practically every distinct nation of the earth was represented in the great assembly. The daily proceedings comprised general sessions during the forenoons, sectional meetings in the afternoons, and visits alternating with social functions during the evenings.

The great object of the Congress was that of bringing about an agreement among the nations as to the best methods of dealing with crime and criminals, and more specifically in the treatment of convicted criminals by imprisonment.

There were three distinct sections, dealing respectively with Legislation, Administration, and Prevention. Definite questions, formulated in advance with great care, were considered, debated, and passed upon in the sections; and the recommendations from the sections were further discussed and finally voted upon in the general sessions.

The proceedings of the Congress clearly demonstrate that the nations are practically agreed in regarding the prison as in large measure a reformatory institution, and not primarily a place designed for the infliction of punishment based on vengeful motive. While strongly denouncing irrational sentimentality in dealing with criminals, the Congress made its record in unmistakable terms for a united endeavour to do all that is reasonably possible to keep people out of prison, and to treat those who, for the safety of society must be kept within prison walls, with humane consideration. By the reports of experts, and other voluminous data carefully collated, it was made plain that convicted criminals fall into two main classes: (1) Those who desire the benefit of reformatory methods or at least are willing to submit to such; and (2) Those who are beyond the effective reach of any less severe treatment than compulsion.

It was demonstrated that the first and the most important step toward reformation is the will to reform; and, moreover, that this desire is indispensable, since without it reformation of the individual with attendant leniency is impossible.

There is good reason for hopefulness and general encouragement in this concerted action of the nations to deal with offenders in as helpful a way as the prisoners themselves will make possible.

The methods agreed upon provide for the effective recognition of both Justice and Mercy. By this supreme international authority it is agreed that adequate penalties must be imposed, and that in all cases of crime the process of the law must be made swift and sure. Furthermore, for all offences other than crimes of the first magnitude provision must be made for the reclamation of the offender if he is in any degree amenable to such treatment and will co-operate in its application.

If the resolutions adopted by this august assembly can be carried into full effect, the world may find comfort in the reflection that an earnest attempt is to be made to pattern secular law after the divine model.

From the thralldom of sin man can not escape without the will and sincere desire to rise therefrom. In other words, he must have faith and confidence in the possibility of emancipation; this is a manifestation of faith. Then he must make determined effort to avoid a repetition of offences past, and to accomplish all that his powers permit in making reparation for sins committed; this we call repentance. If these elements have no place in the sinner's soul there is no rational basis for hope that he can attain salvation.

The punishment oft mentioned in Holy Writ as the doom of the sinner, is fundamentally designed for reformatory effect. There is no element of vindictiveness in divine judgment. The place or state that we call hell is prepared for those who have rejected the gentler measures provided for their correction; but even in hell there is hope if the imprisoned soul be amenable to the disciplinary laws there in force. One of the glorious truths made known to man through latter-day revelation is that hell has an exit as well as an entrance.—J. E. T.

IN MEMORY HE WILL LIVE

Professor John J. McClellan, internationally known musician and master organist, who has delighted many thousands from all parts of the world with his recitals in the Tabernacle, where he was organist for twenty-five years, died at his home in Salt Lake City, Utah, August 3rd, 1925.

His loss will be especially felt by members of the Church, but his passing will be a source of sorrow to music loving people generally.

In tribute to his valuable service the following appeared as an editorial in the *Deseret News* of August 3rd:

"In the death of John J. McClellan this community loses one of its foremost artists and most widely admired sons. It is perhaps not too much to say that his name and his work are known around the world. During his long and eminent service as Tabernacle organist he has thrilled and delighted visitors from all civilised nations; and here at home his name is a household word.

"Richly endowed with native ability, Professor McClellan gave years of study and training to the mastery of music. He studied with some of the greatest teachers in Europe and by application and perseverance he qualified himself not only as an expert musician himself but as teacher of others. For the past twenty-five years he has been engaged in this work and many of his hundreds of pupils have made enviable records. To this labour of teaching, and to the Tabernacle organ with which his name and fame have become inseparably linked, he has devoted his constant and tireless efforts. For them, it may be truly said he gave his life; the illness which finally brought him down was the result of a too strenuous application to the work which he loved as much as life itself.

"Commanding in presence, courtly in manner, affable and charming in personality, he made countless friends, and those who came to know him best held him in deep affection. Along with his music he will be long remembered for his innumerable acts of courtesy and kindliness.

"A native of this state, Utah is proud of John J. McClellan. He has won thousands of friends for the Church and the community. We can ill afford to lose such a man as he. Yet his record and his memory will remain. His name will be spoken with admiration and esteem for many, many years. And over there beyond the portals we call Death he will go on with the work which he so deeply loved—a work of infinite beauty and joy."

RENDER "UNTO GOD THE THINGS THAT ARE GOD'S"

ELDER JUNIUS S. ROMNEY

TRYING TO ENTRAP the Saviour, on one occasion, the Pharisees and Herodians, who had joined together to oppose the Christ, of whom they were both afraid, sent a delegation to Him asking: "Is it lawful to give tribute unto Cæsar, or not?" Seeing their evil design, Christ asked for the tribute money, and indicating the effigy of Cæsar upon it made reply: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

To the Latter-day Saints there is a deep significance in rendering "unto God the things that are God's."

Among the greatest of our possessions are our bodies for which we are indebted to our Father in heaven. We often forget their great value because we consider them commonplace; but the man who realises that his body has been given him by the Lord for his benefit and advancement will consider it most holy. He will also endeavour to keep it clean so that when he has finished his work here he can return to his Heavenly Father with a body unspotted by the evil things of the world.

We are made in the image of God, and as the coin which bore the likeness of Cæsar should be returned to its rightful owner, so likewise our bodies should be returned to Him in whose likeness we are made.

There is a law in most countries which prohibits a person from defacing a coin that bears the likeness of an earthly monarch. We should even more carefully guard against committing any sin that would mar the body, which is made in the likeness of the Great King.

In his first letter to the Corinthian saints, Paul urges them to live better lives and forsake especially those sins which are harmful to the body. He then says: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Men and women should so conduct their lives that when they go before their Maker they can present their bodies clean and spotless, and so render "unto God the things that are God's."

FOR THOSE FROM FOREIGN LANDS*

ELDER RULON S. WELLS

OF THE FIRST COUNCIL OF SEVENTY

ONE OF THE MOST DELIGHTFUL THINGS that characterise our general conferences, to my mind, is the presence of our Mission Presidents. It is always a delight to me when a breeze comes in from the mission field. It bears with it the spirit of testimony, and I delight to hear these presidents as they are called upon from time to time to address the congregations. There are, however, many missions that are of necessity not represented at our general conferences—those beyond the sea in foreign lands. What a delightful thing it would be if there could come a message from all of these various missions! Who knows but that the time may yet come, through the wonderful modern inventions—

*Address delivered at an overflow meeting of the Ninety-fifth Annual Conference, in the Assembly Hall, Salt Lake City, Utah, April 5th, 1925.

through the use of aeroplanes and otherwise—that they may be brought from those distant lands and have their voices heard in the general assembly of the Church at each conference time?

During the last few weeks it has been my lot to be very much engaged in matters pertaining to the Latter-day Saints that have gathered up to the land of Zion from those lands beyond the sea, where foreign languages are spoken. Greater efforts are now being made to bring them closely in contact with the general authorities of the Church than ever have been made before. The Gospel message has been carried unto them all in fulfilment of that vision that came to the beloved disciple, who saw "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

In fulfilment of that great prophecy the messenger came from the realms above; the Gospel has been, and is now being proclaimed in many languages and to many people. The honest in heart are being gathered into the fold of Christ, and many of them have come up to the land of Zion to cast their lots and identify their interests among the people of God. Having come here, sometimes I think they have been greatly neglected through a failure on our part to provide adequate means whereby they could realise the blessings which they hoped for when they left their native lands. They have come up here that they might be taught in the ways of the Lord, that they might learn to walk in His paths; and yet, on account of the, to them, strange language spoken in the country of their adoption, they were unable to understand; and, of course, it became necessary to provide these people with organisations whereby they could hold meetings and hear the Gospel and the teachings of it in their own native tongues, long before they would be able to acquire a knowledge of this English language.

In order that they might have increased facilities for the holding of meetings, where they could be taught the principles of the Gospel and be brought in closer contact with the presiding authorities of the Church and under its more immediate supervision, the First Presidency appointed a Committee of which Elder John A. Widtsoe of the Council of the Twelve is the chairman, to look into all matters pertaining to our foreign language saints and to have a general supervision over all such gatherings in co-operation, of course, with the regular stake and ward authorities. In pursuance of this purpose the foreign Latter-day Saints, residing in the six stakes of Salt Lake City and vicinity, have recently been reorganised and consolidated into one separate organisation for each separate language and nationality. That is, one for the Danes, one for the Swedes, one for the Norwegians, and one for the Scandinavians (comprising the above three); also

one for the Swiss and Germans and one for the Dutch, making six organisations altogether.

In the opening remarks of President Heber J. Grant we learned that nearly one thousand eight hundred people were baptised in the Swiss and German Mission during the year 1921 (and many will doubtless find their way to Zion in due time) and that favourable progress is also being made in the other missions. It is therefore highly important that adequate provision shall be made to look after the welfare and promote the interests of these foreign language saints, handicapped as they are by reason of the prevailing language which they are only able to understand after many years of patient study and practice. And in further consideration for these people, the Church has been and is now publishing foreign language papers, the supervision and management of which have also been given to this committee. We who speak our own mother tongue, the English language, the language of America, can hardly appreciate what it means to these foreigners when they are suddenly plunged into a new country, the customs, manners and language of which are to them unknown.

Through the medium of these foreign language meetings and newspapers the Church is endeavouring to render a service of great value, a blessing and a comfort to our foreign Latter-day Saints by instructing them in the principles of the Gospel; in teaching them their duties in the Church; in assisting and encouraging them to affiliate with the regular organisations of the Church; in teaching them loyalty to their adopted country, and how to become real American citizens; in giving news from their native lands and the missions in which they were converted to the truth; in giving news from their friends and kindred both at home and abroad; and also in inspiring them with patriotic love for their adopted country and loyal devotion to the great cause of truth for which they have left their native lands.

There is very much yet to be done in this direction. Not nearly enough has been yet translated into their languages. Of course, the standard works of the Church are published in those foreign tongues, but think of the vast amount of literature that has been written by such men as Elders B. H. Roberts, James E. Talmage and others of our splendid writers, that ought also to be translated and published in those languages.

Thus it will be apparent that the presiding authorities of the Church desire to make adequate provisions for these, our brethren and sisters, who like ourselves are of the House of Israel and have been converted through the labours of our missionaries; and our hearts should go out in love and sympathy for them and in appreciation of the peculiar difficulties which they have to overcome by reason of their foreign tongue. And they should be made to feel that they "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

May the Lord help us to appreciate these things and to do our part in helping them to feel in very deed that they are our brethren and sisters engaged in a common cause, in the upbuilding of the Church and kingdom of God. I pray that we may all do so, in the name of Jesus Christ. Amen.

THE KEY OF KNOWLEDGE

Aubrey F. Parker

I LAY NO CLAIM to a superior education. I am but a gleaner in the different fields of research, gaining here a line and there a line, and thus is my knowledge being "added upon."

I have no patience with people who would crucify the flesh that the spirit might be elevated. Salvation comes not through starvation, but through making a right use of saving knowledge. Salvation from poverty comes through learning how to overcome it, and putting that knowledge into action.

There is a "key to knowledge" on any subject, and that key unlocks the door to opportunity in a material as well as in a spiritual way. The good Book says, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." I submit the thought to you that "the inspiration of the Almighty" is the key to knowledge, or understanding of spiritual things. "The things of God knoweth no man, but the Spirit of God." This key opens the mind and light enters—light that surpasses that to be received from any other source.

Joseph Smith, the latter-day prophet, declared that "No man can be saved in ignorance"; also, that "A man is saved no faster than he gains knowledge"—e.g., of spiritual things. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3).

The gaining of life eternal ought to be the concern of everyone, for as concerning this life, we know that in the living of it is the losing of it. "He that findeth his life shall lose it", but he who giveth it to the service of God and his fellow man shall gain life everlasting.

When it comes to an explanation of the purpose of life, it must be admitted that the restored Gospel of Christ, commonly known as "Mormonism", affords more light than can be gained from any other source. As the Lord, speaking through the prophet Isaiah in olden times, said, "Come, now, and let us reason together," so has it been revealed through God's inspired prophet of the latter days, that "The glory of God is intelligence." "Mormonism" gives the key to all who are seeking after a satisfying knowledge of God's eternal truth.

That which God has revealed is true, regardless of human

opinion. "To err is human", because of man's limited knowledge. But our Heavenly Father is forgiving. Through His Beloved Son, Jesus Christ, He invites us all to become perfect, even as our "Father which is in heaven is perfect."

The first thing to do is to find the truth—the Gospel of Christ—and obey it. This will secure for us an enlightening influence that will lead us ever onward in the path of truth and righteousness.

FROM THE MISSION FIELD

Transfer—Elder George O. Gee has been transferred from the Nottingham to the London Conference.

Union Meeting—Of the Nottingham Conference at Nottingham on August 1st, at which Elder Raymond H. Haight gave a talk on "Spiritual Gifts."

Outings—Of the Hull Branch on August 3rd in Beverley West Woods.

Of the Northampton Branch (Birmingham Conference) at Blizworth on August 15th.

Branch Conference—In York (Hull Conference) on August 16th. "The Apostasy" was the theme of the program given in the Sunday School session. Branch President Gardham Stainton conducted the Sunday evening meeting under the direction of President Reginald F. Beames.

Missionary Meetings—Of the Nottingham Conference on August 9th, at which Mission President James E. Talmage was present and gave many helpful suggestions.

Of the Hull Conference at Hull on August 6th, at which President Reginald F. Beames spoke on the need for keeping correct records of all activities in the branches.

Appointments—Elder James M. Armstrong has been appointed President of the Newcastle Conference to succeed President William A. Monson.

Elder James H. Bowns has been appointed President of the Sheffield Conference to succeed President O. David Merrill.

Elder Alvarus H. Parry has been appointed President of the Manchester Conference to succeed President Ronald D. McGregor.

Releases—Elder Ronald D. McGregor who has laboured in the Manchester Conference as Traveling Elder and Conference President.

Elder William A. Monson who has laboured in the Liverpool Office, and in the Newcastle Conference as Traveling Elder and Conference President.

Elder O. David Merrill who has laboured in the Sheffield, Free State and London Conferences as Traveling Elder, and in the Sheffield Conference as Conference President.

Elder Orlando J. Condie who has laboured in the Norwich, Leeds, and London Conferences.

Elder Albert G. Stanger who has laboured in the Netherlands Mission, and in the Bristol, Sheffield, and London Conferences.

Socials—In honour of departing missionaries farewell socials were held as follows:

In the Manchester Branch on August 5th for President Ronald D. McGregor who has been honourably released.

In the Handsworth Branch, Birmingham, on August 8th for Elder Joseph E. Tillotson, former President of the Birmingham Conference, who has been honourably released.

In the Nottingham Branch on August 8th for Elder Albert F. Kendell who has been transferred to the Welsh Conference.

In the Handsworth Branch, Birmingham, on August 18th for Elder James H. Bowns who has been transferred to the Sheffield Conference.

In Nottingham Branch on August 15th for Elder George O. Gee who has been transferred.

DEATH

VALE—Sister Emma Vale, for thirteen years a faithful member of the Church, passed away suddenly at her home at Handsworth (Birmingham Conference) on July 26th. Sister Vale was born at Birmingham, January 2, 1854, and was baptised and confirmed by Elder William E. Corbridge, July 25, 1908.

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